2: Boissevain E-5 (1960-1961) 1965
EZ6 Malta EZ6

438 The many little shops
443 scattered about the village permit the women to do most of their
512 shopping near their own homes. Because of the long, hot summers
621 when food spoils quickly, they shop separately for each meal.
[251] Their shopping trips begin on the way home from the early Mass,
[796] at about 4.30 or 5 o'clock in the morning, and continue until 7 or 8 o'clock in the evening. Thus, during the course of a day, a woman may make as many as a dozen trips to the shops as well as to the hawkers who pass through the neighbourhood. These trips are social occasions during which she comes in contact with friends and neighbours from all parts of the village, and in the process hears the village news.

278 The men are out of the village from 6 o'clock or so in the
512 morning to about 2 o'clock in the afternoon in the summer, and
517 in the winter from about 7 or 8 o'clock in the morning to 5 o'clock
621 in the evening. But summer or winter, in the late afternoon and the early evening the men gather in the clubs, wine shops and cafés. Besides the clubs and important cafés in the square, which draw men from all over the village, there are many small neighbourhood wine shops. Most have a regular clientele of friends and neighbours who spend hours together talking, playing cards and drinking tea, soft drinks or wine. Many cafés also have television. Thus, though most inhabitants of a village are in fairly frequent contact with each other, the gossip groups of the women and the wine shops of the men form local social centres which help bind neighbours more closely to one another. These neighbourhoods develop a certain group loyalty.

621 It often happens that some of the neighbourhoods in a town or
794 village are centred on small chapels. In times gone by there used
796 to be a certain amount of good-natured competition between the youngsters of these districts over the festas of the patron saints of their respective chapels. But, except on rare occasions, this rivalry never threatened the unity of the village during the annual festa of the patron saint of the parish. Frequent removals from house to house within the village have usually helped to prevent the development of disruptive sectional loyalties.

621 Since each village is also a separate parish it is not possible to
[771] consider a village entirely as a secular community. Religion per-
[794] meates the structure of Maltese society to an extent that makes it quite impossible to classify many institutions as either religious or secular. As a secular community, a village has no official leader, it

[Village of Mġarr]

By The mid-Thirties Mġarr had 22.

175 become independent of Mosta as a Police area and had been
722 connected to the Telephone network[15]. Other amenities
648 to reach the village about this time included a number of
[365] levelled roads, although asphalting did not appear until
[491] after the 1939-45 War. During the War years most construction activity was halted. Some 700 refugees from the blitzed harbour areas were billeted in the village; thirty shelters were dug, and about 600 bombs fell in the vicinity of the village destroying two houses and killing three people (D/291). United States' forces camped near Mġarr prior to the Sicily invasion: an Italian aircraft crashed not far away. Mġarr heard about the war and experienced as much of it at first hand as most other rural parts of the Islands lying well away from the Dockyard, air bases and
[434] other strategic targets. Food rationing and Government
[241] control of production put the farmers of Mġarr in as strong a position as elsewhere but at the worst period of the siege even they were reduced to chewing carob beans[12].

36 By the advent of the present decade Mġarr had acquired the normal characteristics of community life of village Malta, with Church, school, police station, dispensary and
[178] doctor, telephones, and roads. The built-up area has since
[994] expanded rapidly. In this present decade, too, the village has gone on to 'catch-up' with older settlements to the extent of establishing the four branches of the Catholic
[795] Action movement (Appendix 4). A most modern and well-
[544] appointed 'oratory' has for five years been the focal point of Catholic teaching and social work in the Parish. Its theatre holds 700 and shows films on Sundays and special
[546] occasions. More recently a commercial cinema has opened in the village but, one understands, it cannot detract from the popularity of the oratory film show.

● 443 Within the past few years, shops have appeared in the
[366] village which is now independent in this respect for food and general items. Travelling vans, a prominent feature of the countryside, further swell the range of goods available on the spot and are joined in this door to door service by
[484] the weekly paraffin (petrolju) vehicle. For other items
[494] Mġarr housewives still make the journey to Mosta or
[178] Valletta on the buses which operate every few hours; a generation ago their mothers carried bread on their backs each week from Mosta, the parent village.

194 On account of its recent development, Mġarr lacks
794 certain features found in the larger and much older settlements. The Catholic Action is the only lay Movement in the village - though it is notably active there, and of the Confraternities which are numerous in the older Settlements Mġarr has only three (Appendix 4).

In Malta the countryman still regards Rabat as[15] an
178 unofficial capital of the rural areas of his Island; markets
361 are still held there even though the main ones have
[443] gravitated to Valletta and the urban area. The annual
'Imnarja', traditionally one of the main events in the
farmers' social calendar, is held nearby[18], while the
ancient importance of the Church is reflected in the large
number of clergy, churches, confraternities and third orders
[712] found there (Appendix 4). In Gozo, Rabat is the administrative, cultural and economic capital with the old
fortified 'Castello' now in large part a deserted ruin.

369 The differing extent to which the villages of Malta and
178 Gozo have been influenced economically by the industrial and
urban developments of the dockyard areas and towns are
paralleled in the social plane. Traditionally rural centres
such as Qormi, Żabbar and Birkirkara have undergone increasing
social and cultural attraction towards Valletta and the Urban
area along with economic 'de-ruralization' by virtue of their
proximity to the towns and harbours. The improvements in
amenities and especially in transport facilities have tended
to link these fringe settlements to the Urban area rather
than to the countryside which produced them (B/381).

361 A further type of village is exemplified by St. Paul's
178 Bay. This began as a summer-time resort for town and city
dwellers during the nineteenth century but attained a
sufficient permanence and size to be granted full parochial
status in 1905. The analogy in Gozo is Marsalforn though
this settlement is perhaps half a century behind St. Paul's
Bay in development and presents in winter time the appearance
of almost a ghost-town with only a few permanent farmer and
fishermen residents.

Birżebbuġa is a class on its own, having grown in the
past few decades upon largely non-agricultural foundations
of the British and United States' bases, oil installations
and some small-scale industry.

128 Using this type of analytical approach, a classification
361 of the villages of Malta and Gozo on the basis of their
origin and socio-functional characteristics becomes possible
(Richardson (B/561) goes into greater detail concerning the
evolution of settlement in Malta itself and considers the
development of the present pattern in the light of population
growth and movement and other historical factors.)

712 (1) Medieval Capital Fortresses - Mdina in Malta and
175 the Castello in Gozo. Both occupy central eminences in
[361] their respective Islands and were used as capitals by the
Arabs (in Malta 870-1090) and by the various rulers of Malta
712 between 1090 and the coming of the Knights of St. John in
1530. The former is today a tranquil, residential

178 241 234 512 milk production (notably the growth in the number of dairy cattle in the Islands) has produced a new kind of operator in Malta, the cows' milk producer, for whom field work is secondary and then based primarily on the production of fodder for his animals and fruit and vegetables for the family.

512 527 796 [241] [234] Sundays and Feast Days bring a break in the routine. Work in the fields lapses but animals still have to be milked and fed. On festa days the whole village goes en fête and to Church. A procession of religious images, members of religious orders, priests, penitents and others to the accompaniment of fireworks and brass bands blaring through the bustle in the narrow streets and alleys fills the evenings of these not infrequent days of festa, fast and feast. These Holy Days and holidays have been the traditional breaks in the round of hard and heavy working [178] [575] days. The present younger generation still enjoys the merriment and processing of these occasions but the Band Clubs have lost for them something of their position of fifty years ago, and the cinema and bright lights of [461] Valletta provide alternatives and additions to the range of possibilities. The young villager of today wants time off not only on festa days but on ordinary working days as well.

527 796 562 575 517 The village festa is a communal celebration. Both men and women can share in the religious and social aspects. The Band Clubs established in the most villages during the past hundred years have however been solidly masculine (B/521). Other recreations of the farming community are largely masculine pastimes such as shooting small birds, gossipping in the village squares and bars or at the M.M.U. collection depôt, watching the races at the Marsa course or arguing prices at the Sunday morning market 'Fuq il-Monti' 517 443 in Valletta. In Gozo the big assembly early each Sunday morning in 'It-Tokk', the main square of Victoria, is the scene of much buying, selling and talking by villagers from all parts of the Island who come each week to the capital [184] [494] but rarely visit other villages. The focal pattern resembles that in Malta, where the bus routes converge on the Urban area and Valletta but provide comparatively little inter-village transport (B/381).

178 241 Dissatisfaction with the way of life outlined above, whether for economic reasons (the small remuneration per man/hour of effort), or social considerations (the low status of the farmer, fisherman and other country people) is producing a younger generation anxious to escape if at all possible from following in the footsteps of their fathers and, thereby, accentuating the problem of how the farms of Malta and Gozo are to continue operating

*159 234 premises were deemed by the sanitary authorities to be unfit for animals. He has no goat pens near his house but is prevented by the lack of capital from making substantial improvements in his facilities. Owing to shortage of space, he prefers to buy in fully-grown animals rather than to breed his own, which would be cheaper. Fodder storage [246] (he produces just enough sulla to feed his own goats) is a further problem and he tries to 'make do' with odd corners of often unsuitable space.

*159 241 433 Crop production is geared to the provision of fodder for the goats, together with the supply of vegetables for the family, and grapes (for wine), some tomatoes and other items for casual sale to local shops.

*159 434 The income side of his budget depends on the proceeds from the milk sold to the M.M.U. In August, 1957, he was getting about 16/9d a day for the milk sold. His grapes for 1957 brought him a further £66. His largest expense is fodder (apart from sulla) and its price is a constant [427] cause of grumbling and bitterness by Guġepp. Rents for 1957 totalled £35, that is about £1 per tomna for good land (generally red soiled 'hamrija') and 15/- for poorer, whiter ('abjad') soils. His cropping illustrates a common [241] practice in Maltese farming in that he tends to plant more [433] of a crop which has just had a 'good' season and thereby frequently suffers from glut conditions. Thus in 1958 he aimed to plant a large area to marrow (gargha baghli) because "last year's crop was good". In the previous year he had been unable to get all the potato seed he would have liked but, at the end of the season, was able to buy in potatoes very cheaply for the table because of the general glut in the crop which he had, as it transpired, fortunately avoided.

*159 438 443 Guġepp, like most farmers, is very critical of the great gulf between the price given by the pitkal and that paid by the consumer. In a small way he strives to avoid this by selling some of his produce directly in the local village, but this brings him only some £12 per annum.

X 159 511 829 178 Expenses are few apart from food, clothing and a few extra items such as Church contributions. His bill for entertainment is practically nil and his children are not yet old enough to demand large sums of pocket money - which one foresees they will do. Guġepp is very anxious to enlarge his farm and his herd and to improve his accommodation. In this development one feels he is looking to the future support of his now school-age sons. Certainly the older of these seem at present to look forward to following in their father's footsteps. But it is clear also that Guġepp's own deep attachment to the land and to farming is

*159 185 241 178 the source of the enthusiasm among his children and when a few more years have made them money-conscious it is difficult to visualize their reconciling the limitations and lack of profit in farming with their aspirations towards the bright lights of Valletta and other diversions. For the present nevertheless Ġużepp wants to expand his land holding and herd, although he has no sort of a bank balance and thinks in terms of the present low-interest loans being made available by the Government for farm development and of "working harder, rising earlier and economising on fruit and desserts for the children".

*159 362 [427] His house is old and remote from the village. He pays the landlord, "who does not do the repairs he ought", £8.10s per annum and thinks £5 would be much fairer. Given a perpetual lease on a plot he would build himself a new house and include near it accommodation for his animals. For his large family of wife and eight children the house, though very well kept, is hopelessly inadequate. Certainly [157] the placid and generous natures of both Ġużepp and his wife enable the family to carry on under limitations of both home and farm which would have persuaded many another farmer to emigrate long ago.

*159 54 461 Moreover there is nothing in the hamlet which might be called social relaxation. The nearest Band Clubs, cinemas and cafés are in the village more than a mile away - a long distance by Maltese standards. However, as Ġużepp's wife observes "these things are not missed by the people" who have had little experience of them. She notes that in Malta, unlike England, the countryman can easily get to the bright lights, if he wishes, by bus. "But work, family and Church take up a lot of time".

*159 464 654 [426] Labour problems do not trouble Ġużepp. He can himself operate his small holding and care for his two dozen animals with the help of his wife, who joins him in the fields when work is pressing, and his young sons, whose contribution, he admits, is very considerable out of school hours and in the vacations. He is keen to mechanize (i.e. to acquire a hand cultivator on a Government low-interest loan) because he sees this as the way to increase the area worked with his present labour force. A larger area would mean more fodder produced which would bring more profit on the milk sold, while the number of animals could itself be increased along with the provision of extra accommodation (also on Government loan). The basic assumption here is that the Government's guaranteed price to the herdsmen for milk produced will continue. If it does not he would, it appears, be forced to rely more on field produce for sale through the pitkal marketing system. He knows that profits here would be less and disturbingly prone to competitive

*159 443

[R 86]

*159 *443 fluctuation. In such a situation he would find fixed annual repayments on loans for development much more difficult to meet.

SUMMARY OF CASE II

*159 (A goats milk producer with subsidiary cash-cropping).

A. Land.

[423] [427] Rents 10 separate plots, all dry land, in the Qawra Region.
Several landlords; total rent including house (£8.10.0) £35 p.a.

B. Utilisation.

[241] [311]
- Attention devoted mainly to fodders: wheat, barley, sulla.
- Grapes, some tomatoes and a few potatoes for sale.
- Various vegetables for home consumption.
- Grazing on waste and abandoned land.

C. Livestock.

[231]
- About 25 goats: 2 rams and 23 milkers all over 2 yrs. old.
- 20 hens, 5 pigs, 1 mule.

D. Capital.

[423] [454] [412] [407] [426] [427]
(i) No freehold land.
(ii) Little or no liquid reserve.
(iii) Equipment: usual hand implements; no mechanical equipment until 1957 when he bought a rotary cultivator at £350 with a government loan to be repaid at £62 p.a.
- Hires tractor and plow at 15 to 25/- per tonna.
- Borrows spray from brother.

E. Labour. (v. Table 4: Analysis of Work Record, 1957-58)

[464]
- No permanent hired labour.
- Help from wife and children (8 children, all below 14 yrs. of age, 4 at school).
- Employs a vine-grafter at 25/- a day when necessary (150 vines can be grafted in one day).
- Pays friends and relatives £1 daily for help at grape harvest.

F. Production and Sales.

[234] [43] [231]
(i) 22 goats (Nov. 1957) yield 3 gallons of milk daily which sells at 16/9 (5/7 per gall.).
- Keeps only milkers as no accommodation for rearing.
- Female kids sold for breeding fetch 7/- each, male kids sold to butchers when 15 days old fetch same price.
- Buys 3 to 5 goats annually to maintain herd - price in 1957 £10 each.
- 5 pigs includes 3 for meat, 2 for breeding; piglets weaned after 40 days and sold a week later.

[245] [434] [244]
(ii) Vine shoots bought from Govt. Farm at 28/- per 100. Grapes sold to vintners. Price takes no account of quality.
- In 1957 sold 30 qantar at 44/- per qantar = £66.
- Tomatoes, small quantities sold, but bulk of crop made into paste for home use.

G. Husbandry.

[245] (i).
- Much effort expended on vines. Pruned in January, when 2 yr. old shoots cut back.
- Grafting in February; new grafts produce small crop the same year.
- Sprayed, plowed (3 or 4 times) in May.

CASE III : Nardu (A goats' milk producer)

*159 157 Illiterate and suspicious, Nardu typifies the most conservative element in Maltese farming for whom nothing new can be worthy of consideration. It is probable that no amount of lecturing, demonstrations of improved methods, or capital loans from the Government, would persuade him to change the ways he knows. The prospect of machinery does not impress him although he thinks of acquiring a rotary cultivator (at about £245). His observation is, when freely translated, "You can't teach an old dog new tricks" (he is aged 40).

*159 234 [425] His father was a [illegible] with a few fields. Nardu's brother took over the family business and sold his share of the fields to Nardu, who also bought out the shares of his five sisters. He has since concentrated all his effort on his herd of goats, regarding his fields primarily as a source of fodder. During the fifteen months of study his herd varied in size from 34 to 50 animals. All the goats are of the local breed as he does "not like horned goats". He is more concerned with producing milk, under the current favourable regime of guaranteed sales to the M.M.U., than with breeding goats. Most of the kids born to his herd are sold for meat or for breeding to a dealer. Payment [426] seems to be made as money becomes available from the M.M.U every two weeks. Often however he admits to being up to two months behind with payment, settling one debt "when the next transaction is afoot".

In 1958, Nardu was talking at length about "getting two or three cows or calves". He "knows about cows from friends" but has not himself got the £300 capital necessary for two. Moreover he observes that "you can't graze cows" and their general upkeep is likely to clash with that of goats, especially where one man is working alone as in this case. There seems to be an element of prestige attached to the ownership of cows in a village such as Nardu's where the vast majority of herdsmen have only goats. Certainly his thinking is not guided by comparative costings of milk production from the cow and goat.

*159 434 ●[443] [511] Nardu's fields produce fodder and some food for the family so that they "will not have to buy in everything from the shops". He reckons to save between 15/- and £1 per week in this way. His wife spends £3 a week on purchased food and she looks back nostalgically to her youth when her mother spent some 30/- per week on food and clothing for a family with twelve children, while she has only three. The steady item of income in Nardu's budget is the money received from the M.M.U. for the goats' milk sold. Shopping is done in the local village but Nardu

000

*159 443 484 521 Shopping is done in the local village but Nardu makes the journey to Valletta for the 'Fuq il-Monti' Sunday market occasionally, though with the intention of gossipping rather than making purchases.

CASE III : Summary

(A goats' milk producer.)

*159 423 A. **Land.**

30 Tmien in Naxxar-Gharghur Hills area.
14 Field plots in two main groups;
All on soils of tad-Dawl and l-Iklin Complexes.
Of this - 5½ tmien freehold,
- 24½ tmien leased from 6 landlords.
Rents range between 10/- and £1 per tomna.

*159 241 311 B. **Utilisation.**

Almost entirely fodder production e.g. February 195
3 plots under widna.
1 plot under barley - pulled green.
3 half plots under wheat.
2 half plots under sulla.
1 plot used for goat grazing - fallow.
1 plot under zofzfa. (bitter vetch).
1 enclosure under prickly pear.
3 plots under vetches.
Remainder subdivided and carrying potatoes, broad beans and a few vegetables.
[434]
Only regular cash crop - winter potatoes.

*159 231 C. **Livestock.**

During 1957/1958 goat numbers ranged from 35 to 50 and milkers from 27 to 40.
5 sheep kept for wool and sheeps milk for cheese-making.
1 mule - imported from Tunis.

*159 [423] [454] [412] [407] D. **Capital.**

- Land held in freehold valued at £400 in early 50's
- Freehold village house.
- According to his own statement liquid reserves of £200.
- Equipment - hand tools, local wooden plows, etc. No machinery but plans to buy rotary cultivator.

*159 464 E. **Labour.**

- Wife spends c.30% of her time on the land, although childrens ages range from 3-8.
- Communal help for threshing.
- Hires labour for barley and sulla cutting. During 1957 c.18 man days at cost of c.£15.
- [427] Every 4th year deep plowing (by contract) of about half the fields. Cost £1 to 15/- a tomna.
- Each year has some land tilled by rotary cultivator. Cost 12/- a tomna.

*159 433 F. **Production and Sales.**

- Goats milk sales range from February minimum of c.45 lbs. per day to May-August maximum of c.70 lbs. per day.
- Winter potatoes as cash crop vary considerably in yield and in selling price.
- Occasional sales of small quantities wheat and wool
- Produce consumed by family valued at c.£1 per week.

*159 241 G. **Husbandry.**

(i) Land - All dung used on fields - usually before potato setting.
- 7-8 bags of sulphate of ammonia applied annual
- The concentration on leguminous fodders prove the employment of the normal four-year rotat

159 434 Present relative prosperity due to personal acumen, interest in stock and to guaranteed prices maintained by M.M.U. No great need for capital nor much possibility of accumulating capital. Utilises marginal land and family labour in a reasonably efficient way within local conditions. Will not be succeeded by sons, but represents a not unsatisfactory temporary response to the socio-economic conditions which have increased the production of fresh milk in Malta.

CASE V : Anglu (A landless, urban, small-scale goats' milk producer.)

Anglu supports a wife and ten children on the proceeds of the milk of some four dozen goats. His serious financial position shows no possibilities of improvement.

159 434 443 412 551 436 His father was a herdsman and sold milk from door to door in Valletta from a base in the defensive ditch or "fosea" round the city which, incidentally, earned the family the nickname of "Tal-fosa". Some sixty years ago the Government forbade the keeping of goats in Valletta and the family moved some two miles. They continued to take their milk into the capital however until pasteurization began in 1938[41] and Valletta became a "Closed Area" (v. Case IV). Since then Anglu has endeavoured to make a living on the milk sold to the M.M.U.

159 423 434 432 Unfortunately, however, he does not have a substantial land-holding which he can put to the production of fodder crops. He must thereby buy in all his requirements and spends some £400 per year on various types of fodder against a total annual income from the milk of £750. The only supplementary item of profit is a small quantity of prickly pear fruit sold from door to door near his farm. He himself holds a single tomna of cultivable land which barely supplies his own family with a few vegetables. The position of his farm within the urban area makes it impossible for him to obtain additional cultivable plots to put to fodder. They are both scarce and subject to pilfering in such a district. Moreover, the position far from grazing land is a serious drawback for, as he observes, "grazing improves the yield of milk."

159 452 Anglu's farm and family budget is dominated by DEBT (v. Section 3). The fodder has to be purchased from agents who will give credit terms. Other farmers would accept a smaller price but would demand cash on delivery. The bills for fodder and other items are settled as the money from the M.M.U. comes in (fortnightly, in most cases) but Anglu's account never shows a credit balance although it fluctuates from season to season. The table given in the Summary illustrates the progress of his debt over some nine months of 1957. It shows that on 1.9.1957 he still owed nearly £80 to one of his two dealers. This was not finally paid

159 days people fasted full forty days" (Ġamri); (ii) the Friday
262 Fast - it is forbidden to eat meat on Fridays and preferable
785 to avoid it on Wednesdays also; and (iii) Special Fasts. These include the 'Change of Season' fasts and a variety of Saints' Days, special personal observances and certain occasional fasts designated by the Church authorities. The emphasis is on self-denial in all fasts. Meat, confectionary and 'extra' items are strictly avoided, and the quantity of permitted foods is also reduced. Nothing is eaten between the frugal meals.

159 The timing of meals throughout the day is variable in
262 Ġamri's family. Rarely does he sit down to table with his
264 wife and children, whose routine has to accommodate school time-tables, etc. On non-fast days breakfast consists of bread and coffee. Lunch is taken about noon - or an hour or so earlier on fast-days. If he is working in the fields Ġamri may have a loaf of bread, with oil, cheese, figs, olives, chickpeas and corn beef or some fish, or some cooked meal may be brought out to him by one of the women or girls. Sweet black coffee or home-made wine are the staple drinks, and the meal is normally followed by a siesta of at least one hour. The time of the evening meal depends on the nature and pressure of work in hand and consists of a stew (especially where the lunch had been a cold meal in the fields). [261] At all times food is used carefully. It is never wasted. Even produce of the farm such as eggs are "only given to the boys occasionally" (Ġamri).

198 The proportion of food purchased is now much greater
291 than even a generation ago in this type of family. The same
443 is true of <u>clothing</u>. Clothing has changed very considerably
[432] both in style and variety since Ġamri's father was a young
[294] farmer when half the people in the village had looms and many had spinning wheels to produce cotton garments for the family or other villagers. The old style of dress of the farmer consisted of knee-length, white cotton trousers, a thick woollen vest, waistcoat and cummerbund. The locally produced sheep's wool vest has been largely replaced by army surplus types of shirts. Garments of Maltese cotton and wool are now rarely seen except on the oldest men, who have been wearing them since they were much younger. The use of army surplus clothing has become very common since 1945 and the travelling drapers' vans, local shops and the Sunday markets (Valletta and Rabat) now do a considerable trade in both made up garments and materials of this type.

291 With the increasing contact between town and country
369 the farmer has come to want smarter suits for his brief
178 leisure hours. The younger generation of countryfolk no longer venture to the capital unless they are dressed like townsmen - suit, tie, shoes and so on. This increase in the

can command.

There has, however, been material help to fishing in the form of financial assistance[31] and the introduction of a Fishing Equipment Supply Service (B/177 - 1957, Section F, p.1), but the essence of the problem is, as in agriculture, that there is a retreat from fishing by the younger generation.

Marsaxlokk is the biggest fishing centre in the Islands while, in Malta itself, Żurrieq - though not a port - comes second by number of resident fishermen. In Gozo most fishermen live in Victoria and Xewkija, both inland settlements away from the fishing harbours of Marsalforn, Mġarr and Xlendi. Socially this residential distribution is important since only in Marsaxlokk is there a sufficient resident fishing population for one to talk of a 'fishing community'.

Marsaxlokk achieved parochial status in 1897 but the village is still without many 'modern' attributes such as cinema, resident doctor, barber and certain shopping facilities for which the fisherman goes to Żejtun. His interest is primarily the sea and many fishermen visit the 'town' only for the fish market. In Marsaxlokk itself the fishermen gather for Church and gossip on Sunday mornings; the rest of their weekly schedule is governed by the weather and the season.

As a class the fishermen and their families are economically lower than the farmers. In February, 1958, about 10.4% of the estimated 840 fishermen were poor enough to qualify for C.A.R.E. relief (v. Section 3). At the same time only 9% of farmers were entitled to supplies on the same basis, and the average for the total population was lower still at 8.2%.

The fisherman is regarded, even by the farmer, as low on the social scale. This, together with the generally depressed standard of living of the fishing community despite the present official financial assistance, is producing exactly the same position as in agriculture. The younger generation is not prepared to accept the industry as it is nor the way of life based on it.

7: Busuttil I, Y-4, 5 (no date) 1894
EZ6 Malta EZ6

carries a certain spice of gambling, the players of *Morra* congregate at some street corner or a public house and indulge in a game for small stakes which the winner generally spent in assuaging the thirst of both parties, a proceeding to which the loser as a rule made no objection.

FAIRS

Every Sunday morning there is a fair held along strada Mercanti, Valletta. The goods exposed for sale in these weekly fairs are of all descriptions, and attract large crowds, especially of country people.

Besides these Sunday fairs there is also another fair held annually at Floriana on the mornings of the feast days of St. Calcedonio, St. Giacomo, and

7: Busuttil I, Y-4, 5 (no date) 1894
EZ6 Malta EZ6

443 St. Anna, which are celebrated on the
527 24th, 25th, and 26th of July. These
[796] fairs, however, which were once very
[178] popular, have now sunk into insignificance and most likely will before long entirely disappear.

443 Fairs have long been regularly held
171 in most parts of Europe and Asia, and they appear to have originated in the Church festivals, which were found to afford convenient opportunities for commercial transactions. The concourse of people being then so much greater than on other occasions.

USAGES

195 The ancient Maltese formerly kept
562 their wives in the strictest retirement. They held the opinion that women should never appear but twice in public,